

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."—PSALMS.

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MINUTES OF DISTRICT MEETINGS

HELD AT NOTTINGHAM, SATURDAY AND SUNDAY, OCTOBER 3 AND 4, 1874.

On Saturday evening at 7 o'clock a meeting of the Priesthood of the various Branches in the Conference, convened at the Saints' meeting room, Shakespeare-street. There were present on the Stand:—Jos. F. Smith, President of the European Mission; Elder F. M. Lyman, President of, and Elder John Squires, Traveling Elder in, the Nottingham Conference; Elder R. V. Morris, President of, and Elder John Henry Smith, Traveling Elder in the Birmingham Conference; also Elder Jehn H. Burrows, from the MILLENNIAL STAR Office.

The meeting was opened by singing. Elder J. H. Smith offered prayer.

Prest. Lyman expressed the pleasure he experienced in meeting so many of the Priesthood from the surrounding Branches. He spoke favorably of the present condition of the Conference; said baptisms had of late been frequent; hoped the brethren that were present, and all others in the Conference, would unite their energies for the purpose of building up the Saints and the spreading of the principles of eternal truth.

Elder J. H. Smith spoke of his experience while traveling among the

Saints in the Birmingham Conference. Was pleased to meet so many of the Priesthood in Nottingham, and gave good instructions bearing on their every-day duties.

Elder R. V. Morris said the Saints should not associate with the world in their follies and evils; should not be seen with them in beer-shops, nor dabble with them in things of no worth. Those who do this cannot possess that portion of the Spirit of God, which they would if they took the opposite course. Advised the brethren to be kind and indulgent to their families, and endeavor by their conduct to bring peace and joy to their homes.

Elder Jehn Squires said the Latter-day Saints did not take their authority to preach from the Bible, or from any other book. They are called as was Aaron—by direct revelation from God—and could therefore go forth with power, and call men and women to repentance.

Prest. Jos. F. Smith said he knew the work which we were engaged in was calculated to save and exalt in the presence of God, all who now live, ever had lived, or ever would live.

upon the earth. He desired the Saints to rid themselves of the idea that they could continue indulging in their sins and follies here, with the hope of reforming their conduct when they go to the land of Zion. He knew it to be easy for a man or woman to live their religion, either in Zion or any other place, if they have the disposition, and will be determined, and trample under their feet everything that is evil, or calculated to bring disgrace on the cause of Truth. He hoped that the brethren present would take warning from the experience of others in this, as in all other respects, and show by their daily course of life, that they were really trying to live in accordance with the doctrines of the Church of Christ which they had embraced. Made other excellent remarks, and concluded by asking the question—"How many of you attend to your family prayers morning and night?" He did not wish them to answer, but urged them to remember and observe this simple, but all-important principle of the Gospel. Said the way to travel in the kingdom of God is to cultivate the spirit of prayer, and keep on progressing little by little.

Prest. Lyman made a few concluding remarks. After singing, Elder J. H. Burrows offered benediction.

Sunday, 10.30 a.m.

Meeting convened this morning in the Assembly Rooms, and was attended by a goodly number of both Saints and strangers. Services commenced by singing by the choir. Prayer by Elder John H. Burrows.

Elder R. V. Morris said he was pleased to meet with the Saints in Nottingham for the first time since his return to this country. Had always found amongst the Latter-day Saints wherever he had traveled, a spirit of oneness and brotherly love that could not be found other than in their midst. He referred to the general condition in life of the people who embrace the Gospel of Christ, the majority of whom belong to the artisan class. Not many rich persons embrace the Gospel, but in almost every case they are the poor, hard-working people of the country. He dwelt at some length upon some

of the first principles of the Gospel, and concluded by exhorting those who had not embraced the Gospel, to investigate our doctrines, and prove for themselves whether we were what we professed to be, also exhorted the Saints to stand faithful to the principles of truth.

Elder John Squires spoke at some length upon the mission of the Savior to the earth, the doctrines which he and his Apostles taught, and the manner in which they were received by the people living in those days. Persecution and trouble followed them, as they follow the Latter-day Saints in this day. Spoke of the sacrifices required of Abraham by the Lord, and the numerous promises He made of future blessings to be derived through Abraham's faithfulness, that through him and his seed all the nations of the earth were to be blessed. Argued that it was a mistaken notion for men and women to believe that when they left this earth they were carried up above, there to remain. The Savior said, "Blessed are the meek, for they shall inherit the earth," and again, "The earth is the Lord's and the fullness thereof," and will be given to his Saints for an everlasting inheritance. Spoke also of the prophecies that had been given relative to the seed of Israel coming forth from their graves, and being brought back to their own land. Ezekiel 37th chap., 12, 13 and 14 verses. Referred to the present organization of the kingdom of God on the earth, the same being established after the pattern of the Savior, with Apostles, Prophets, Evangelists, &c. Explained the object the Saints had in view in gathering together in one place, it being solely to do the will of God. Was proud to acknowledge that he had lived in Utah over 20 years, and could now come back to his native country, and bear his testimony again to the truth of the Gospel he had embraced. Kindly invited the strangers to attend our meetings often, for, said he, it is impossible to give but a very faint idea of the principles of the Gospel of Christ in one sermon.

The choir sang. Elder J. H. Smith dismissed by prayer.

2.30 p.m.

Meeting opened by singing. Prayer by Elder R. V. Morris. Singing.

Elder J. H. Smith said when he left his home to come on his present mission, he was not a learned preacher, but he came forth in obedience to the call of the servants of God, to bear his testimony that the Gospel of Christ was again restored to the earth. It might, said he, seem strange to some, who are unacquainted with our faith, that we should present ourselves before the world at this late day, and testify with boldness that we are the only true Church of Christ. Spoke upon the first principles of the Gospel, and in a lucid manner referred to the dream of Nebuchadnezzar and Daniel's interpretation, relative to the re-establishment of the kingdom of God on the earth.

Prest. Jos. F. Smith said—We meet together on occasions like the present, for the purpose of receiving instructions pertaining to our holy religion, and he desired, while he should speak to them, to be dictated by the Spirit of God, that his words might prove instructive to all present. He remarked that it was a very common expression among outsiders, that the Latter-day Saints were a "peculiar people." He would admit that they were "peculiar" in their views, when compared with those of present professing Christians. We are peculiar because we believe, and know, that God has again spoken from heaven in this dispensation, and revealed his Gospel to man; we are considered peculiar because we have made up our minds to live according to the truths of the Bible. The Saints must be doers as well as hearers of the word of God, and put away from them every evil, cultivate a spirit of love in their hearts, and do good to their fellow-man as the Savior did. If we do not these things we are not what we profess to be—children of God.

If there are no persons authorized to baptize for the remission of sins, there are none authorized to baptize at all, for there is "one Lord, one faith, one baptism," not sprinkling nor pouring, but being "buried with Christ" in the liquid grave. Was the Savior baptized for the remission of sins? We

answer, No. Why? Because he was without sin. Then why was he baptized at all? "To fulfill all righteousness;" because it was a law of God, and he could not pass it by. It is necessary, however, that this ordinance be administered by one having authority from God, even as John the Baptist had. Here again is another instance of the difference existing between us and professing Christians. We believe that baptism is necessary for the remission of sins, and therefore essential to salvation, while that portion of Christendom who believe in baptism at all, regard it only as "an outward sign of inward grace," or "the answering of a good conscience towards God."

Again, our belief in the laying on of hands for the gift of the Holy Ghost, and the workings of the Spirit, such as speaking in tongues, healing the sick, prophecy, &c., differs widely from the belief of Christendom. They have the idea that these things were only needed in the days of early Christianity, for the establishment of the Gospel, and are now no longer necessary. We say that these things are as necessary in this day as they were in the days of the Savior, and where we find a church denying these things, we find a church void of the true spirit of Christianity. He quoted the words of the Savior, recorded in the 16th chapter of Mark, commencing at the 15th verse, and continuing to the end of the chapter—"Go ye into all the world," &c. We are bold enough to say that we believe the Lord meant what he said, and furthermore, we know that such signs follow the believers in this day. During his experience in the Church he had seen the sick healed, the gift of tongues, interpretation, and prophecy manifested many times, and that by the natural workings of the Holy Spirit, and he hoped he should live to see many more such manifestations.

The choir sang. Meeting dismissed by Elder John Squires.

6 p.m.

After singing by the choir, Elder J. Squires offered prayer.

Elder John H. Burrows said he was pleased to meet again with the Saints.

in his native town, and appreciated the privilege he then had of addressing them. He laid no claim to personal ability to edify a congregation, but depended upon the Spirit of God to direct him while he spoke. He observed that the Latter-day Saints were a people who showed by their actions that they were trying to serve God. The sacrifices they make, the abuse and contumely they are often subjected to, and the indomitable zeal and perseverance they manifest, are sufficient proofs of this. He bore his testimony to the truth of the Work, and begged of the strangers present to investigate our doctrines, and learn the truth concerning the people before they passed judgment upon them.

Elder F. M. Lyman delivered an interesting discourse on the general belief and practices of the Latter-day Saints, showing up many of their so-called peculiarities, and contrasting them with the doctrines of the Christian world. Said the Saints claimed to be the acknowledged people of God, having the only true Gospel to offer to the world. He remarked that we were often accused of having a Bible of our own. We have, says he, but it is of King James's translation. We have also, in addition to this Bible, a book called the "Book of Mormon," which was translated by the power of God through the instrumentality of his servant Joseph Smith. We do not regard this book as a bible upon which our faith is founded, but as a record of the dealings of God with an ancient people who formerly inhabited the Western Continent of America. The doctrines of this Church are to be found in the Bible, being in strict coincidence with those taught by the

Savior and his Apostles when upon the earth. The Elders of this Church go forth after the manner of the Apostles of old—leaving their all to go into strange lands to proclaim the glad tidings of truth to the honest in heart. Having no thought of temporal remuneration, they travel from place to place, in many instances bearing their own expenses, to preach the principles of eternal truth, and if they can be instrumental in bringing any to the fold of Christ, they return home with joy in their hearts, knowing that they have turned sinners from the error of their ways and saved souls from death. He concluded by thanking the congregation for their kind attention, and prayed the Lord to bless all who were desirous of doing good.

The choir sang, "Lord dismiss us with thy blessing," and Prest. Jos. F. Smith offered the benediction.

During the day Prest. Lyman baptized nine persons, eight of whom were new members, which makes a total of sixty persons baptized in the Conference within the last six months. The same number have emigrated to Utah within the same length of time.

On Monday evening the Elders and Saints assembled at the meeting room for the purpose of enjoying themselves at a tea-party and miscellaneous concert, prepared for the occasion by the local brethren, at the close of which all present appeared highly satisfied.

It is but justice to state that the choir did their best to make the meetings interesting by the sweetness of their singing, and their efforts were duly appreciated by the large congregations assembled.

JOHN H. BURROWS, Clerk.

NOTES CONCERNING MARRIAGE.

In the earliest history of Egypt, 3,500 years B. C., Menes, first king of Egypt made laws respecting marriage. Men then in that country had concubines, and for thousands of years after.

Norton says, harems always formed a portion of the Persian and Turkish households, at a time when those nations were all-powerful.

From the time of Fu-hi, 2,650 years B. C., polygamy has been practiced in China.

"Under his (Moses') laws polygamy prevailed to a greater extent than in all oriental Asia."

"The number of wives was not limited by Moses, but the rulings of the rabbi's subsequently fixed it at four."

after the example of the patriarch Jacob."

"When the people of Judea became subject to Roman law, a woman was allowed a dowry, and a wife without a dowry was considered only a concubine."—*Foots*.

Nichols says, "The description of patriarchal life in the book of Genesis would apply with little alteration to the customs of most oriental countries."

Gide says, "Polygamy was more largely permitted in Judea than in all eastern Asia; not only was a man permitted to have many wives, but also concubines."

"Even after the Jews became subject to the Romans, polygamy among them to a considerable extent continued. Herod the Great, if I remember rightly, is said to have had seven wives. Those who had fled to Europe after their dispersion by Titus, A. D. 71 held tenaciously to their customs, including polygamy, as long as they could. According to Maimonides, a distinguished rabbi, the Jews of Europe had a plurality of wives as late as the thirteenth century."—*Foots*.

At Athens, Cecrops, 1550 B. C., allowed a man one wife and one concubine. Afterward in Greece concubinage died out, or rather was supplanted by courtesanship, the courtesans being the most intellectual, cultivated, accomplished and publicly honored women in the country.

"When Greece became a Roman province, about one hundred and fifty years before Christ, their system of marriage, like that of the Romans, became what might be called a loose form of monogamy; less monogamic than that of the first Romans, and less polygamic and omnigamic than that of the Grecians at the time of Pericles."—*Foots*.

The empire of Persia was founded by Cyrus about five hundred and sixty years before Christ, and in that country from the first, polygamy has been sustained by law, religion and custom.

Zoroaster, the founder of the religion of the Persians, many centuries before the empire, say 1200 B. C.,

allowed polygamy among his followers.

The *New American Cyclopaedia* says polygamy "has existed from time immemorial, especially among the nations of the East. It prevailed before the flood, was common among the patriarchs, and was tolerated by the laws of Moses." "There are no positive injunctions in the Bible against the practice. In the East the custom has been almost universal, being sanctioned by all religions, including that of Mohammed, which allows a man to have four wives." "Among the Greeks, at least of later times, polygamy was never practiced, although in the Homeric age it seems to have prevailed to some extent. In republican Rome it was not known; but during the existence of the empire the prevalence of divorce gave rise to a state of things almost analagous with it." "It prevailed among the barbarous nations of antiquity, with the exception of the Germans, who, Tacitus says, 'almost alone among the barbarians, are content with a single wife.'"

Norton says, "Persian monarchs never had less than four hundred wives and concubines."

The ancient Parthians and Scythians practiced polygamy.

As with the larger and more powerful ancient nations, so with the multitudes of smaller nations, polygamy was almost universal.

Polygamy is a part of the Mohammedan religion, which has a hundred and forty million of followers, and is rapidly spreading now in the Orient.

Lecky says that, in the tenth century, "a tax called collagium, which was in fact a license to clergymen to keep concubines, was during several centuries systematically levied by princes."

"The Chinaman is allowed as many wives as he can support."—*Foots*.

Norton says, "Polygamy is the custom in China."

Picard says Japanese princes and noblemen are permitted to have a number of wives.

In Japan, "if a man finds he cannot have children by his first wife, he invariably marries or purchases another."—*Foots*.

Polygamy also prevails in Burmah

and Hindostan and throughout Africa. Foote says, "Polygamy is an institution which has remained unchanged throughout the whole East, through all changes of time, races, religion, and climate. Those even who have given to Asia the purest laws—Zoroaster and Moses, were obliged to make their rigid doctrine conform with this custom. That which proves that it exists in all climates and all zones, is, that it is found among the Indians of the two Americas, the Tartars of the two Russias, and Kamschatka, as well as in the heat of the tropics.

"American wives, with occasional exceptions, are faithful to their husbands, and many husbands, particularly in the rural districts, are faithful in return. But the fact that over one hundred thousand public prostitutes, and at least an equal number of private mistresses, are supported in the United States, and many of them in extravagance and splendor, leads us to the irresistible conclusion that, while monogamy is the law in state and society, polygamy [adultery in these instances] is the custom of not a small proportion of the male population. It is a proverbial remark in New York, that the abandoned females of this city are maintained chiefly by the patronage of married men visiting the metropolis.

"There is an educated prejudice against polygamy, especially, which has considerable root in truth, and a great deal in bigotry. The newspaper press, catering to this prejudice, visits Mormon polygamy with the most sweeping denunciation. To my personal knowledge, many of these articles are written by men who personally hold to different opinions than those which they publish. In the literary world writing is regarded as a business from which to acquire a subsistence, if not wealth. And you cannot always judge of the personal proclivities of the newspaper-writer by his editorials. It pays at this juncture to denounce without qualification Mormon polygamy, and for this reason mainly it is done."

Norton says, "Polygamy seems not to have been entirely eradicated among the Christians of the sixth century, as we find it then enacted in

the canons of one of its councils that if any one is married to many wives, he shall do penance. Even the clergy themselves in this period practiced bigamy, as we find it ordained at another council held at Narbonne, that such clergymen as were bigamists should only be presbyters and deacons, and should not be allowed to marry and consecrate.

"In the eighth century Charlemagne had two wives. Sigebert and Chilperic had also a plurality, according to Gregory of Tours. But we even find an instance of bigamy and polygamy as late as the sixteenth century. Philip, a German prince of Hesse Cassel, obtained permission from Luther and a synod of six Reformers, to marry a second wife during the life of his first one, and he accordingly did so. In this remarkable case Luther exercised an authority which even the most daring of the Popes in the plenitude of his apostolic power had never ventured to attempt.

"The celebrated John of Leyden (a leader of the Anabaptists in Munster, Germany, in 1533) announced his right to marry as many wives as he chose, following the custom of the kings of Israel, and put it in practice so far as to marry seventeen.

"It was practiced among the ancient Mexicans and Peruvians, as well as the more barbarous tribes in both North and South America. Montezuma, the Emperor of Mexico, at the time of the Spanish invasion had three thousand women. The Incas in the twelfth century married only their own sisters, but were allowed a great number of concubines. The Peruvians, before the coming of the Incas, are said to have had their women in common, with no recognized marriage relation, but subsequently adopted polygamy.

"The Brazilians practiced polygamy in ancient times, and I believe now do in portions of their empire. In Nicaragua, polygamy was formerly allowed, and adulterers were simply divorced. In Carabahi, caziques had as many wives as they wished. * * * The other inhabitants had as many wives as they could support. Polygamy, indeed, seems to have obtained among the ancient inhabitants of the whole of Central and South America,

and, as a result, little adultery or violence was committed. The aborigines of North America, though generally content with one wife, sometimes took two or three. In conclusion, it is

stated on good authority that, from the creation of the world, polygamy has been the rule with four-fifths of the human race."—*Deseret News*.

OUR CIVILIZATION.

What, then, is this boasted civilization of ours? this English hearth and home of which we are so proud?—the life of this land of liberty—this Britannia which rules the waves, and which has such a generous contempt for every other land, bound or free, merely because it is not British? How real is it. How deep does it go? And is it civilization at all in any of the essentials of that condition? At the very threshold we are met by material anomalies which preplex and humiliate us. Take an ordinary middle-class dwelling-house, with its bad drainage and unscientific ventilation; its clumsy contrivances of all kinds; its underground caves, where the servants stifle through the day, deprived of direct light and air, supplemented by the windy perches under the roof assigned them for the night; its cruel stairs, the weariness of which could be so easily obviated by a simple mechanical arrangement; its bells, which only summon and do not explain why; its wasteful grates, where the wealth and well-being of the world at large is dissipated to fry a slice of ham; its partial water-supply and insufficient method of both heating and lighting; its want of protection against fire, and its absence of a sure way of escape should it break out: take the pipes which are always bursting, and cannot be got at without pulling the walls and floors to pieces; the cisterns, into which the sewage gas escapes by means of the waste-pipe that leads direct into the drains; those drains themselves, of which no one knows the direction or extent, which are always "going wrong," and which often end in a cesspool right under the house: take the wall-papers lined with putrid paste; the heavy woollen hangings, which hold dirt and dust, and the germs of scarlet fever for months after cure, like eggs hidden carefully in a nest: take the insane, or rather criminal, ignoring on the part of the architect of all the laws of health as influenced by domestic conditions:

take our houses as the shell in which we express and inclose our civilization, and we are forced to confess that we have not yet mastered the initial figure. And if this is true of well-found houses, what shall we say of the poorer sort?—those disgraceful hovels were the bone and sinew of our country, herd like beasts and die like vermin? The very cattle on a gentleman's estate are better lodged than the men and women of his own race, and the horse he keeps for show and personal pleasure claims a regard and consideration not accorded to the peasant by whom he gains his wealth. All sorts of strange diseases break out in these impure dwellings, and idiocy and scrofula are nature's comments on man's sloth. Dirt, overcrowding, the conditions of a savage's wigwam, a life in which modesty and decency are words without meaning, and virtue is rendered impossible, a life which kills both body and soul, which engenders vice and necessitates disease—all this lies at the very doors of our grand palaces and first-class mansions—those whitened sepulchres of luxurious death; and then we say that we are civilized. We hire the best architects of the day to design the facade and devise the graceful ornamentation of our palaces—but down there in the basement, up in the cistern fouling the water we drink, stealing through pipe and drain poisoning the air we breathe, typhus and diphtheria hold their own unchecked; and when we have done our best, we have only built a more pleasant-looking trap than usual—and the thing we have got inside is death. And while we build these whitened sepulchres with so much care at least for decency and beauty, the peasants on our estates—the workmen in our towns and villages—the men and women by whom we live, whose labour makes our leisure possible, and whose poverty gives us wealth—die, or do worse than die, for want of the first requisites of wholesome human living.

—*Cornhill Magazine*.

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TUESDAY, OCTOBER 13, 1874.

SEEK THE KINGDOM.

We find recorded in Matt. 6th chap., 33rd verse, the following: "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." This, the "kingdom of God and His righteousness," should be of the greatest importance to, and consideration of, every Latter-day Saint, as also to all mankind. In fact, every sordid, selfish and sinful feeling to which the human family is subject, should be held in entire subjection, and be made subservient to this object. If we consider we have interests other than these of God's kingdom, the sooner we get rid of such ideas and interests the better it will be for us, for in such there is no joy, no satisfaction, no consolation, no salvation; they are from beneath, and neither righteousness nor truth have any part therein. In our everyday life, walk, and conversation—in our acts, our mode of living, the manner in which we spend the valuable time the Lord has given us—the performance of every duty as it shall be made known to us, in its time and as required, and by abstaining from everything that is evil or that has the appearance of evil—in setting aside the selfish and sordid natures or appetites with which the human family have become contaminated, we manifest to ourselves, and to all with whom we become associated, our interest in God's kingdom.

We can also show our interest in God's kingdom by gaining to ourselves knowledge of God, the ways of life, and of his goodness towards mankind. The means are many provided for this purpose: we have the Scriptures of Divine truth, as recorded in the Bible and New Testament, also the sacred Scriptures recorded in the Book of Mormon, and as contained in the covenants, commandments and revelations of the Lord to his servants of the Church of Jesus Christ of Latter-day Saints, all of which, with other works of great value, show the will and goodness of God our heavenly Father to his people in former generations, as well as to his people and the children of men in the day in which we live. These contain Divine truths applicable to all, and if lived up to in the spirit and meaning in which they were given, "Will prove a savour of life unto life unto all who believe" and adopt them, or "of death unto death to all who reject them." These Scriptures having been given for our profit and learning, it therefore becomes the duty of all Latter-day Saints with prayerful hearts to search and diligently read them, that their minds may be enlightened, their understandings quickened, and that the knowledge of the ways of the Lord may be increased in them.

In doing so, seek to obtain that Spirit by which the same was given, for all Scripture given by inspiration of God is profitable for doctrine, reproof, correction, and for instruction in righteousness; no advancement can be made in these things without this Spirit which "searcheth all things, yea, even the deep things of God" * * * "even so the things of God knoweth no man, but the Spirit of God." (1 Cor. ii, 10, 11.) Seek then to obtain and increase this Spirit within you by compliance with its teachings, and as you obey the same, so will it guide you into *all* truth; and by living as near to God as you shall be dictated thereby, you will be able to find His kingdom and His righteousness, and that all things have been added unto you.

L. J. N.

ABSTRACT OF CORRESPONDENCE.

Elder A. McFarland writes from Tyne Dock, Durham, Oct. 6th,—"Our prospects at present are very good. We baptized three persons in Newcastle last week. My constant prayer and desire is that we may find the honest in heart, that we may be able to accomplish the work that has been given us to do, to the acceptance of God our Father and his servants, that our garments may be clean from the blood of this generation.

CORRESPONDENCE.

AMERICA.

Salt Lake City, Sept. 10, 1874.

Prest. Joseph F. Smith.

Dear Brother,—Our financial balance sheet of the Jubilee was read at our monthly meeting of Superintendents and Teachers last Monday evening, at which we had a large attendance, and was received with astonishment and thankfulness. The net proceeds of it amounts to \$1,200. \$500 in cash, now deposited in savings' bank, between 4,000 and 5,000 Jubilee Song Books on hand, *all paid for*, old debts due to *Deseret News* by Sunday School Union paid up, besides some other property, amounting in all to the above amount. Elder George Q. Cannon has gone down to Dixie in company with Elder A. M. Musser, both expected back again in time for Conference. The United Order is about to take a start in good earnest; to-night at the Bishop's Meeting, the Bishops will be instructed by Prest. B. Young and Geo. A. Smith; and on Saturday, all who are willing to enter heart and soul into it, are to meet in the old Tabernacle at 2 p.m.: all those connected

with the United Order hereafter are to constitute the School of the Prophets. I shall feel truly glad and thankful to see things assume a tangible shape, and one of the most essential preliminary steps to take in the matter, as it appears to me, is for *every* one in the order to set their faces like a flint against *eating or wearing* anything imported from abroad, and rigidly confine themselves to home-productions. This would at once give such a spring and impetus to every branch of home-industry, that by the immense demand thus created would of course necessitate the employment of more help, and furnish capital sufficient to increase the supply, enough to meet the wants of the people. Of course the above would be subject to some exceptions, such as sugar, cotton, thread, &c. &c., but *everything* that can *possibly* be made here, should be, and thus many new industries will gradually spring up, and all kinds of labor brought into requisition for the willing and obedient to engage in; for however much cash *capital* may be brought to bear to increase the facilities of

home-productions, unless the members of the order scrupulously patronize and sustain them, the capital will prove a curse instead of a blessing, by causing the supply to exceed the demand.

Things are moving along much the same as when you left: Judge McKean is trying to make all the capital he can out of the Poland Bill, and if he does not entangle our leading brethren in vexations and expensive law suits, it will not be his fault, for the want of trying. The Temple is moving steadily up, and the Temple block is almost covered with rock already cut, ready for laying. The authorities are considering the propriety and wisdom of using brick inside the walls and rock outside; if they decide to use brick, the walls will be run up much more rapid and at a much less cost than all rock. The St. George Temple will be pushed forward through the coming winter with as many men as can possibly work upon it; they intend to have it covered in by April Conference. Trade continues very dull and nearly all the apples in the city have worms in them. The crops throughout the Territory are rather light, not equal to an average, and brother Geo. A. Smith wants some of the assistant Trustees to go through to instruct the Bishops to look after the Tithing, and take good care of the grain and other produce. A few days ago, the Directors of Z. C. M. I. sold to William Jennings and Sons about thirty thousand dollars' worth of goods: they are going to open out, in the Eagle Emporium Corner, which has been used as the Retail Dry Goods Department, and closes to-morrow evening as such.

Before you hear from me again, October Conference will be an event of the past, and anything of a stirring nature transpiring in our midst I will try and keep you posted. Hoping this may find you in good health and spirits, and praying that the work of the Lord is prospering in your hands, I remain your friend and fellow-laborer in the Gospel,—

GEORGE GODDARD.

Kind regards to all the Elders, in which Bishop Hunter, J. Kirkman, Jos. Kingsbury, J. B. Maiben, &c., heartily unite.

ENGLAND.

Liverpool, Oct. 10th, 1874.

Editor *Millennial Star*.

Dear Sir,—I was much pleased with the following sentiments delivered by the Duke of Edinburgh, at the Town Hall, Liverpool, last week, and consider them *highly respectable*!

"I feel that the great thing to which we must all look is the bringing about in a seaman a feeling of respect for himself, and a moral and physical confidence in himself. * * * Bring the boys; bring them forward in the profession. Start them; give them *respectability*."

Just so; but, can seafaring life ever become *respectable* while man is treated as a slave—a beast of burden? Let the Duke go on in the good work of marine regeneration. Let him loudly protest against the inhuman treatment the sailor is liable to receive at any moment, from the hands of "superior officers;" for "mistakes" innocently made, and often supposed disobedience to orders. Let him petition his government for rigid parliamentary legislation against the more than savage practice of flogging; and brass-knuckle barbarity. Until brutal physical force is *utterly abolished* and men are governed by moral suasion, a mariner's occupation will never be respectable. The sooner the laws authorizing, and justifying the infliction of corporeal torture, cat-o-nine-tail flagellation and rope-end castigation are abolished—the horrid, degrading, disgusting, beastly, uncivilized, unmanly practice is universally frowned down,—the better for the seamen, the better for common humanity. Let the *physical* and *moral feelings* of seafaring men of all grades be *respected*, and we shall soon behold that class of persons *respecting* themselves, and rising in the scale of progressive being! Let them be permitted to earn their daily bread by the "sweat of their brow," without being in constant fear of the rod, now so often applied to their manly backs, producing moral and bodily suffering, for trifling breaches of maritime discipline. For gross insubordination let them be fined and "dismissed the service." Treat them as men, kindly, generously,—"for a man is a man if he's willing to toil." Make their position

one of honor—of trust. Teach them that Society “expects every man to do his duty,” in every situation of life. Make them feel that they are intelligently controlled. Then we may expect to find them acting with knowledge and discretion. Then they will most assuredly have “a feeling of respect for themselves, and a moral and physical

confidence in themselves,” and take pride in their occupation of British seamen, and not till then. Every philanthropist will cordially support the Duke in his noble and Christian efforts to make the calling of a sailor honorable, and seafaring life *respectable*. We wish him God-speed.

SPECTATOR.

SELF-DEFENCE.

Self-defence has been called the first law of nature. When a man is attacked meanly, unjustly, persecutingly, with a fell intent, with a premeditatedly wicked purpose, he is tacitly allowed a large choice in his method and means of defence.

A large portion of this community, individually and personally or representatively, are attacked in this way. Every technicality is taken advantage of to persecutingly prosecute and convict us, and it is our perfect right, if we choose to exercise it, to take advantage of every technicality that the law permits in defending ourselves.

We are contending for our constitutional rights and privileges, our liberties, our lives, our loving wives and our prattling children, our homes and our possessions, our hearth-stones and our family altars, our religion and our God, our all in this life and that which is to come. And it is at our own discretion to exhaust every available human resource in contending for and defending them; and when those are exhausted, if the fight still goes against us, it is ours to put our trust in a righteous God, who does as it pleases him in the armies of heaven and among the inhabitants of the earth. It is liberty and peace, truth and righteousness that we are seeking after and contending for, and we desire to find them if they are to be found, and establish them upon this earth if it is possible for them to be established here, that righteousness may cover the earth as the waters cover the face of the mighty deep, and that the will of God may be done on earth as it is done in heaven. This is really our sole business, and to it we purpose

to devote our lives, our energies, and our fortunes. This is the only proper business of every people in every land, and wherein they fail in pursuing it, they fail in realizing their highest privilege, achieving their greatest duty, and in attaining to that perfection and that glory which are within their reach.

In our pursuit of these objects we are aggressively annoyed on every hand, and persecutingly attacked in every way. We are continually harassed by malicious litigation. Not only is every technical advantage taken of us, but every mean advantage. When we break no law, then is a law made on purpose for us to break, a law which the makers expressly intended to be of a kind which they knew our religion would not permit us to keep. Congress is pestered and urged to give all ruling power into the hands of our enemies, our aggressive enemies, who pant, like a pack of hounds, for the signal to destroy us.

They have urged Congress to pass, against us, special proscriptive laws of a most sweeping character, for our religion's sake.

They deny us the right of naturalization, for our religion's sake.

They seek to exclude us from all office, from the jury box, from trial by any but our enemies, from the suffrage, for our religion's sake.

They seek to make us guilty before a specially prepared and procured unconstitutional law, that they may despoil us of our wives and our children, our houses and our lands, our liberties and our rights, and hold hell's carnival in our peaceful habitations, for the sake of our religion.

They have sought to have laws framed so that we should become legal prey, and that it would be the express duty of the courts to prey upon us, for the sake of our religion.

Our judge is our avowed aggressive enemy, for the sake of our religion.

Our prosecutor is our avowed aggressive enemy, for the sake of our religion.

Our executive officers are our avowed aggressive enemies, for the sake of our religion.

Our aggressive enemies and their sympathisers, although they number not a tenth of the people, are made half, possibly more, of the juries that are to indict and try us.

We do not know that we have any more bravery, courage, or fortitude than other people. We may or may not be averagely endowed in those respects, but we should like to do the best we can with what little of those qualities we may be blessed with, and exercise them when and where they will do the most good.

We may be harassed and persecuted, worried and worn out, our substance litigiously eaten up, and our liberties taken away from us, but we do not mean to give up our religion. If the worst comes to the worst, we hope to be able to abide by our convictions and meet the consequences as

best we may. If it be fines and bonds, so be it. They are not so bad as it would be to violate our conscience and deny our God, and this we mean not to do, He being our helper. It is better to fear God than man. If we are pushed to the wall, we hope to be strengthened to show the American people a spectacle that will cause them to be thoroughly ashamed of the persecutive shafts hurled at us. Then will come the reaction, in which our malicious persecutors will be overwhelmed in the mighty volumes of merited contempt which will be poured out upon them, and the nation at large will be likely to rise to a broader, more liberal-minded, more generous life.

When we are attacked in this way, we have every natural and moral right to take advantage of every available circumstance in defending ourselves in emergencies, at our discretion, and this is a matter in which our known enemies need not expect to be consulted, nor to have their remonstrances heeded.

We are assured that if we endure to the end we shall be saved, and if we do our best and put our trust in the Almighty, we shall triumph, for to us will be the victory, and we shall be brought off more than conquerors in the end.—*Deseret News*.

INDIAN PROTEST TO THE GREAT FATHER.

Parties up from the North furnish us with a copy of what purports to be a protest of the Blackfeet, Blood and Piegan Indians against the provisions of the act of Congress approved April 15, 1874, to establish a reservation for certain Indians in the Territory of Montana. The act complained of is that based upon the petitions of very many citizens of this and neighboring counties, who strongly favored a change in the boundary lines of the reservation as originally set off, by order of President Grant. By the act of April 15, the reservation limits were contracted even more than was asked by the citizen petitioners, which act the Indians do not appear to look upon with complacency, judging by their address or protest, printed below :

Great Father Grant:—We, your red children, the Blackfeet, Blood and Piegan tribe of Indians, who dwell far north and toward the setting sun, unite in sending you greeting: We want some of our chiefs and white men to meet and talk with you about the great wrongs which threaten us, but the distance is so great we cannot go unless you send for us. We hear it in the wind that comes from the East, that another great portion of our country is to be taken from us.

This is the country in which our tribes and our ancestors have lived, since a time when no man can remember. Our country was watered by the rivers now known as the Sun River, the Teton and Marias, the Dearborn and Blackfoot—away to the Missouri

river, east, and the mountains west, and to the north beyond the British line. In this country our families have been reared and taught the traditions of our great warriors, many seasons before the white man was heard of by us; and here our ancestors are buried.

The valleys of the Dearborn, the Blackfoot and Sun rivers, you have taken from us—we have given them up, and we are at peace with our white brothers. Our hearts are warm—our words are true.

This country, between the Teton and Marias rivers, is very dear to us. Here we pasture our horses in winter, and hunt the buffalo for meat to feed our families.

This is our winter hunting ground, and in the name of justice we now offer our united protest against being driven from this, into the deep and frozen snows north of the Marias, or still further away—to starve.

Neither our wishes nor our rights have been consulted in this new and unjust scheme to take our best country from us. Our children are gradually learning the ways of civil-

ized life, and we have no country remaining but this so suitable for them to engage in, farming or raising cattle and horses.

The object in taking this country from us is to satisfy the cupidity of not exceeding twenty men, none of whom now live here, but who want to turn their herds in upon our rich pastures.

There are abundance of vacant pastures elsewhere.

While we love peace, we love to be justly dealt by. Should we be compelled to forsake this fairest portion of our country remaining to us, loud wailings of despair will be heard from our tents.

Great Father, this robbery will cause our hearts to bleed and our hopes to fly away.

Our young men will be desperate and hard to restrain. Great Father, save us from this fearfully unjust scheme of robbery.

Let us live in peace on the north bank of the Teton river, and not be removed hence.

Our sun is low; our word is spoken.
—*Helena (Montana) Herald*, Aug. 15.

UTAH NEWS.

From the *Deseret News*

Five boxes of fruit have been shipped from Salt Lake to the Pennsylvania Horticultural Society's exhibition which is to be open on the 15th inst.

A GOOD MAN GONE.—This morning (Sept. 11th) William Francis Stockdale, late foreman for Messrs. Morris & Evans, of this City, who, it will be remembered, broke a blood vessel, from which he never recovered, after a sickness of eleven months, breathed his last at his residence in the 6th Ward. He was a native of Cornwall, England, and was born December 18, 1840. He was much respected by all who knew him.

MUST STICK TO THEIR POSTS.—Here is a dispatch, from the *St. Louis Democrat*, which will be interesting to federal officials hereabout, who have a wonderful taste for absenteeism—"Washington, Sept. 1.—It has for years been the practice of the U. S. Marshals and District Attorneys to absent themselves from their districts and duties whenever they desired, leaving their business to subordinates, or to take care of itself, and it was found in a large number of cases that whenever the Department of Justice wanted to communicate with them they were not to be found. This has been particularly the case in the South, where Marshals were never present in their districts, except during terms of court. "The Attorney General is now preparing a circular, directed to Marshals and Attorneys, prohibiting them from leaving their districts, except on official business, without his consent, the Attorney General says that the law requiring judges to reside permanently in their districts should also be binding on the officers of the court." If these instructions be faithfully carried out in Utah, it will put a stop to federal officials shooting off to Washing-

ton for six months at a time to lobby for special legislation. Any officer who has done such a thing richly deserves to be summarily and unceremoniously kicked out.

ACCIDENT.—Last night, as the half past six o'clock train was coming in from the South, a young man, named Butcher, who lived in the 8th Ward, and is employed by the railroad company, was uncoupling the cars, his foot was caught between the buffers and very badly injured. Dr. Anderson was sent for, but could not very well then determine the full nature of the injury, as the foot and ankle were terribly swollen. He was taken home in a carriage, suffering the most acute pain.

SALMON.—Hon. A. P. Rockwood called this morning (Sept. 11) and showed us a letter dated Washington, D. C., Sept. 3, from Hon. Spencer Baird, U. S. Fish Commissioner, informing him that Mr. Stone, Deputy U. S. Fish Commissioner, who expects to obtain a large supply of salmon eggs from the Sacramento river, would furnish Mr. Rockwood with any number of them that he desired for the purpose of further continuing his experiments in salmon culture in this Territory. Mr. Rockwood says that he has apparatus down at the Co-operative Fish Farm for hatching fifty-thousand salmon eggs, and that, with an outlay of fifty dollars he can fit up for hatching fifty thousand more. This outlay will be made, and he will send for one hundred thousand eggs from Sacramento. He has already fifteen thousand young salmon in the streams at his fish farm, and fifteen thousand doing well, in the Jordan and other rivers.

Fire at Manti yesterday (Sept. 11) burned hay sheds and stables belonging to Judge Peacock and son; loss about one thousand dollars; fire supposed to be caused by a spark.

WARM SPRING BATH HOUSE.—The improvements at the Warm Springs Bath House are progressing rapidly and satisfactorily, under the direction of Mr. Henry Grow. The exterior of the building has been plastered and now presents a neat and inviting appearance. New floors are being laid inside, new and improved bath tubs are taking the place of the old ones, and new wooden pipes and spigots are being constructed through which to conduct hot and cold water. The bath rooms are being surrounded with wainscoting, and, in fact, the whole establishment is being so metamorphosed that, when the improvements are completed, it will look like another place. In addition to the ordinary bath rooms, one or two others are being reconstructed and fitted up in a superior manner, in which stoves and other conveniences will be placed, for those who prefer accommodations of a superior class at a slightly higher price. Heretofore the mineral in the Spring waters has had a peculiar effect on the paint of the tubs and general wood work of the bath rooms, turning it black, &c., and Mr. Joshua Midgley, who is attending to that branch of improvements, is using zinc instead of lead for painting there, it being supposed that the first named material will not be affected as the other has been.

A MOST IMPORTANT DISCOVERY.—Some time ago Dr. John P. Taggart of this City, accidentally discovered a large sulphur bed, in the vicinity of Soda Springs, and a number of other gentlemen with him have formed a company for the development of this new and most important enterprise. It is important for several reasons, the first being the great purity of the sulphur from the newly discovered formation. It assays ninety per cent. on an average, and is entirely free from arsenic, which is not the case with any sulphur heretofore found in America, nearly all of the sulphur used for particular or refined purposes having to be imported from Sicily. When Dr. Taggart wrote to the east and described the nature of the discovery, it was so unprecedented on this Continent that it was difficult to convince the parties communicated with that there was not some mistake in the report. Finally the Doctor went east personally, taking a quantity of the material with him, some of which assayed between ninety and a hundred per cent. He has just returned. During his absence he entered into negotiations for a market for the product, and shipping

will commence in a very short time. The generality of American sulphur is found in connection with limestone, and hence is impregnated with iron and arsenic; the Soda Springs sulphuric formation, however, is in sandstone and is consequently free from the foreign and deleterious ingredients mentioned.

From the *Salt Lake Herald*:—

RAILROAD FREIGHT TRAFFIC.—Following are the amounts and kinds of freight which passed over the Utah Central and Utah Southern railroads during the month of August, 1874:—**Utah Central—Received.**—Merchandise, 2,274,428 pounds; coal, 5,989,300; charcoal, 1,835,000; lumber, 949,950; building material, 60,000; railroad material, 24,570; machinery, 36,250; wagons, 128,290; produce, 587,395; live stock, 64,000; bullion, 420,701; ore, 155,533; iron ore, 676,860; hay, 15,180; coke, 1,224,630; fire clay, 80,000; ice, 322,000. Total received, 14,844,067 pounds. Forwarded—Merchandise.—334,646 pounds; ore, 2,307,745; lead, 829,498; bullion, 2,842,547; wool and hides, 96,149; produce, 60,000; live stock, 20,000; sundries, 101,491. Total forwarded, 6,592,076 pounds. Total received and forwarded, 21,436,163 pounds. **Utah Southern—Received.**—Ores, 2,665,555 pounds; bullion, 2,722,867; lead, 829,498; rock, 420,000; produce, 38,696; fire clay, 134,545; ice, 20,000; merchandise, 45,196; iron ore, 700,000; lumber, 220,000; charcoal, 460,000; sundries, 17,848. Total received, 8,274,205 pounds. Forwarded—Merchandise, 69,170 pounds; coal, 1,968,500; charcoal, 1,815,000; ore and limestone, 1,816,710; lumber, 231,827; building material, 196,125; ore, 319,840; bullion, 500,782; produce, 60,000; machinery, 26,250; coke, 1,379,820; wagons, 3,000; sundries, 30,655. Total forwarded, 8,917,679 pounds. Total received and forwarded, 17,191,884. Total received and forwarded over both roads, 38,618,047 pounds.

Beaver Enterprise, Sept. 9—

Judge Boreman's efforts to solve the Mormon problem, remind us very forcibly of a caricature we have seen, wherein a six-footer was doing his best to climb a greased pole, at the top of which dangled a leg of mutton; after many futile attempts to obtain the prize, he was becoming discouraged, when an urchin, who was standing by, stepped up to the athlete saying, "Get out of the way, bub, and let me have a go at it."

Utah County Times, Sept. 17.—Mr. Charles Monk, of Spanish Fork, says—

The honey product of this year is not half as good as it was last year, owing to the late cold spring and the rainy weather in August, which is our best honey month, and now the nights are so cold that very little honey is secreted in the flowers. The product of my own apiary is 1,500 pounds from seventy hives, not so much as I had last year from half that number. There are other smaller apiaries here, the aggregate product of which will be about 2,000 pounds. The average amount of surplus honey per hive in my apiary has been forty pounds each year for four years including this. The number of stands of bees reported to be in the Territory last spring was 1,768 and 242 of that number were in Spanish Fork. Our surplus honey is gathered mostly from the sweet clover which is of excellent quality; cold weather destroys its fluidity and it becomes white and about as solid as butter. I have not seen any pure honey that will remain in a fluid state in winter. Honey enough to supply all demands for home consumption and some to export can be produced in Utah. In connection with our Co-operative store a boot and shoe shop has been opened under the management of Mr. Chevrell, the foreman, where all kinds of boots and shoes are being made apparently durable and of good finish. A harness shop also in connection with this institution has been running for some time under the management of Mr. R. Neilson. Jack frost has visited us unusually early and made his mark upon vines and upon the corn in the field, which the farmers are hauling home as fast as possible. Cane crushing and molasses making have just commenced. Workmen are busy finishing the meeting house. Everybody is busy at something, no loafers to be seen in the streets, health, peace and contentment seem to prevail.